

Christian Living in Terms of Service

Eliza Rhees Butler



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For the Social Service Committee

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Student Secretary of the National Board

NATIONAL BOARD
OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS
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NOTE: This leaflet is prepared for the Social Service Committee, and as such should also be read in connection with the leaflet, "The Bible Study Committee and the Voluntary Study Plan."

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The Naturalness of a Desire for Service

From the time when all of us first exclaimed, "Please, mother, let me help," there has been in the hearts of each of us some knowledge of the joy of working together with those we love, for a common aim. This comes to us first by belonging to our family circle, then the horizon broadens, and in turn our school, our club, our church, our city demands our allegiance and our time. This call to a common loyalty appeals to every girl, and as she enters into college life she finds it to be the basis of the so called "college spirit." Later this same spirit expresses itself not only in her family life, but it also stirs her to support the organized efforts of her community for human betterment. Thus each one of us may grow naturally into living in conscious recognition of our larger group relationships.

The Difference Between Activity and Power

Is there a difference between these two kinds of energy? How shall we determine it? Can we see it in ourselves or only in some of our friends?

The simple friendliness and trustfulness of our childhood days does not persist uninterruptedly as we grow up, save in a few chosen spirits. Most of us pass through a crude self-consciousness when our own selves loom large and we come to a realization of our own importance. This is nat-

ural: no one of us can ever amount to anything ruggedly worthy unless we honestly face ourselves. But we must face our full responsibility: our relationship to ourselves, to our God and to our fellow beings. These three, however, must be carefully balanced. Over emphasis on any one side may produce great activity, in one direction or another, but will prevent the development of a well rounded, joyous and powerful life. It takes conscious, honest and repeated effort to gain a balanced character. How we all covet the healthy, hearty and helpful spirit some girls have! And yet at what various tangents some students fly off! We see them scattering their energies in every direction—much “activity,” but little accomplishment.

Who are those girls who truly live with power? Often we see a girl who simply cares for self-development, attractive, careless and often care-free, seeking pleasures which vanish as she clutches them! She excuses herself on the plea of “artistic temperament”—too often a cloak for selfishness. Others are delving into the secrets of all the universe simply to serve intellectual ends,—a cold and often lonely way to travel, caring little for God or man. “I must live my own life,” such a one is likely to explain. “You are not responsible for me, why interfere? And why should I care about others? They are nothing to me.” Even individual satisfaction is not gained by this sort of isolated and abnormal life.

When a girl honestly faces her life in the light of God’s overwhelming love for her, her deepest desire must inevitably be that she shall be in right relationship to Him. Quite naturally little deeds of thoughtfulness begin to enter into her life, and a new power is recognized. Some way better than words must be found to express the new joy; and the radiant girl instinctively puts her energy into doing things for other people. This is the spirit of true service, but it does not always follow that this is social service, in spite of the fact that it is generally called such. Far too often this

kind of service becomes only another means of self-expression. Most girls feel happier for having done these kindnesses. They see a need, and spring to answer it. This is the beginning, but not the end, of service in its biggest sense. Such efforts, alone, are generally strongly personal, and uncertain in results; and we have to admit that much ill-timed philanthropy is based on similar motives.

One day a most winning and beautifully gowned young person was overheard to say, "Yes indeed, I am not just a butterfly, I mean to make my life as useful as possible. I go slumming every Thursday morning." No wonder the only reply which escaped the lips of her kindly but older adviser was, "But my dear, as long as that word is in your vocabulary I am quite sure you can be doing nobody any good." When a girl gains her first realization of God's desire for her life, she must at the same time be given a knowledge of the Christian social gospel and her relation to it. Philanthropy of the heart without that of the head, aimed at the effect rather than the cause, often prevents permanent good being accomplished and sometimes even blocks far reaching and efficient methods.

Some girls limit themselves to words only as a means of expression of the deepest experiences in life, especially of their relationship to God. Here, too, is a danger. How often we hear such girls in "testimony meetings"! They are ready and anxious to serve their group, but what effect have many such meetings upon vigorous girls? Words—words—words, but no sense of reality; activity, not power! Not that testimony has no service value: it has great value when it is daily and hourly illustrated through the *life* of the individual. Life must reveal what the words express if they are to arouse others to social action. We all admire the girl who can find expression in both words and deeds, when one corresponds to the other. Curiously enough, it is among both the wordy and big hearted types of girls that many of our inactive and negative Christians exist. Sincere? They say so, and often many

of the above mentioned types of girls do live simple Christian lives of individual righteousness; but their efforts are not truly thought out, the Christian plan as a whole has not captured their minds, and therefore their action is ineffective and powerless. They have comparatively little influence, and often wonder why they are not invited to serve on really important committees or to lead in enterprises that require social thought and action.

Again there are some natures in which the relationship to fellow beings becomes the dominant one. All else is cast aside by such people as non-essential if they can only serve their generation in a large way. It is the "large way" which fires their imagination: they talk it, think it, strive for it unceasingly. Sometimes with one objective, sometimes with another, and too often in their own strength alone, they start forth with the latest theories and scientific information to set the universe in order. They really mean to love their neighbors as themselves, but without the power of God's love in their hearts, great activity and sometimes confusion may result, but little real accomplishment. Conditions may be improved but no power to live under them has been transmitted. "It is what we do that counts, no matter what we believe; everyone has a right to his own ideas upon matters of faith," they say. But faith cannot be omitted in normal life. Social service cannot be used as a substitute for faith. Too often in claiming to make religion an every-day affair it becomes a no-day affair. The so-called social service activities are full of people of this kind, but a balanced ideal is essential to effective service, as the outstanding social workers have come to realize.

Thus we see how each phase of life, personal responsibility, relationship to God, relationship to fellowmen, may become one-sided. Individual righteousness is essential to the development of a Christian social order, but corporate social righteousness is also the demand of the present. *Christians* may have failed in the past, but not *Christianity*. True

Christianity has always demanded a social conscience which shall show itself in service for the common good. Neither social service nor philanthropy was ever meant to be just "doing something for somebody," but doing the best thing for real people in the best way, whereby many, not only one, may be benefited.

No service which calls itself Christian can be condescending or impersonal, nor in this day and generation is there any excuse for its being thoughtless or unscientific. Aimless activity must be controlled and converted into power, individual goodness transmitted and transferred in social righteousness. Are we prepared honestly to meet this challenge?

Promotion of Individual Power

It is only by keeping in touch with the sources of Christian strength that one may become qualified for the highest form of service. One's own devotional and church life has to be translated day by day into action. "He who runs may read" the difference between Christian and non-Christian living. No greater service can be rendered than the hourly demonstration of Christian standards in class-room, on the athletic field, in the social gathering among our friends and in our family life. This is the best kind of preventive work, as it controls the spiritual environment.

Time should be taken for definite study of the Gospels in search of Christ's standard of social action. (See the Voluntary Study text for the first semester of the senior year, Dr. Rauschenbush's "The Social Principles of Jesus.") How compelling the parables and Christ's ministry of healing become when read from a social rather than the long accustomed individual message! Who can fail to see that every follower of Christ must live in daily recognition of her own responsibility for the hungers, poverty and oppression of her fellows! A truly Christian social worker is therefore one who recognizes her personal relationship to God, accepts

Christ's standards of action, follows his leadership and depends upon that leadership in her efforts to work with others for the incoming of the Kingdom of God. Furthermore, in this day and generation the promotion of a Christian social order becomes to the college girl a vivid objective. She seeks wheresoever she may serve best, at home or abroad. Her life must ring true, her methods must be scientific and her work intelligently done. Fortunately this splendid and almost instinctive desire is capturing the most thoughtful college girls of today and gives great promise for the future.

The Social Service Committee

In student Associations the character and amount of social work to be undertaken requires a Social Service Committee, every member of which has a Christian comprehension of service, looking upon it not as a substitute for religion but as the natural expression of faith. Its members should be ready to read the daily papers, such periodicals as the Survey, and to study the social movements of this generation. The number of members will depend upon the size of the college and amount of service to be rendered.

Meetings should be held regularly at least once a month for an hour. Time should be given for the transaction of business, study* or information, and plans and prayer. When a policy and the resulting program have been determined upon for the year, cooperation with other committees will be found absolutely necessary. The membership committee can help to provide available workers. The finance committee can suggest methods of raising special funds. The religious meetings committee should set apart for the Social Service Committee at least one general Association meeting a year. The Bible, mission study and Social Service chairmen together,

* See "The Christian Social Order." A suggested outline for devotional reading. 10 cents.

forming the Voluntary Study Executive, * must consult and be consulted in order to have all study courses, Bible, mission and social study, properly adjusted. The Social Service Committee is responsible for the promotion of social study groups and should endeavor to correlate this work with any curriculum work there may be in economics and sociology. Certainly if Christian service is the natural expression of Christian life, the Social Service Committee has a large responsibility, not only to select courses of study and able speakers, but also to find suitable ways of serving and means of relating the Christian Association membership to intelligent service.

May we ask ourselves first if we realize to the full how true it is that "they also serve who only stand and wait." How many girls render the most effective Christian social service simply by living up to high standards of physical, intellectual, moral and social as well as spiritual efficiency, and help to permeate the entire college community by frankly banding together to accomplish such aims? This has been done, and can be done, by succeeding college generations until it becomes a tradition that "certain things simply cannot happen on our campus." This means an active group consciousness, which can be promoted by every member of the Association, but especially by the members of the Social Service Committee.

The activities of the Social Service Committee group themselves naturally into two parts, study and work. The following groups covering activities all of which have been tried by actual Association experience, are simply suggestive and will be found helpful to clear thinking in planning for service. It is expected that any sub-divisions for efficiency which may be made, will so fit together that a united social service program will be clearly understood by the whole Association membership.

* See leaflet "The Bible Study Committee and the Voluntary Study Plan," listed on back cover.

Sub-committee on Social Study and North American Problems*

For the girls who cannot plan to go to foreign fields, the call of their own country's needs should be especially appealing. Here is the Association's opportunity to relate every girl to an active Christian life and to stir in her a social conscience. The entire introductory discussion in this leaflet points out the reasons why an intelligent work must be done by our Associations. Workers are needed under our home mission boards. Local churches want their members to have an intelligent interest in community problems, whether they be in city, town or country. Special groups of women and girls in this country need the sympathetic understanding of their college sisters and no college girl should consider her education complete if it is limited to a knowledge of her own group alone. Nothing is better calculated to banish narrowness and provincialism than the plan promoted by the Voluntary Study Executive for the study of North American problems.

Some members of the Association surely can afford to find time for *definite social study*. These study groups should be encouraged largely for juniors and seniors, and accurate records of their work should be kept. The suggestions contained in the Voluntary Study program can well be followed and various parallel courses on country life, immigration, industrial conditions and home missions should be given as needed. Other members will enjoy *discussion groups*, especially in those colleges where strong courses are being given in home economics and sociology. Too much scientific knowledge cannot be had and all such curriculum work should be regarded as a valuable asset. There are few girls who have both the time and strength to do much off campus work, but during student days they can, through study classes and discussion

* To understand this important part of the committee's work, a reading of the leaflet "The Bible Study Committee and the Voluntary Study Plan" is indispensable. See back cover.

groups, relate sociological theory and facts so effectively that in vacation work or after graduation it will be found that much valuable preparation has been made. To illustrate, it means much to be prepared and commissioned to lead an Eight Week Club,* to have an intelligent appreciation of the work of the Consumers' League, or of The Woman's Trade Union League.†

Sub-Committee on Volunteer Work

Before tempting girls to active service, individual schedules should be studied. The "point system" ‡ could well be applied here, and only those girls who have the time and are physically able should be encouraged to do any off campus work. This is a point where the dean of women or principal will appreciate the committee's cooperation.

The service which can be undertaken may easily be divided into on and off campus, vacation and after graduation work. Make a careful study of conditions both on and off campus and determine the needs before additional sub-committees are appointed. When such committees are appointed, responsibilities should be clearly outlined. When work is undertaken see that all obligations are met. There should be no difference between volunteer and paid service in this regard. Every volunteer worker must keep her appointments faithfully, promptly and efficiently. Every volunteer, when she accepts a specific responsibility, should realize that it is to take precedence over every other extra-curriculum engagement for that day and hour, and that a definite report is expected from her for the records of the committee.

On Campus Work

Every Association should study its own campus. Something will always be found to be done, either among the stu-

* See leaflet, "How to Promote Eight Week Clubs in Colleges," listed on back cover, and text, "College Women and Country Leadership."

† National Consumers' League, 289 Fourth Avenue, New York City; Woman's Trade Union League, 166 W. Washington Street, Chicago, Illinois.

‡ See articles in The Association Monthly.

dents, for the faculty, or among those upon whose services campus life is dependent. Test all activities planned as to their Christian social value. Among the forms of service most often rendered are:

(a) *Student Employment.* Helping girls to help themselves. (What Christian social principle is recognized in this work?) This can be arranged along many lines. Faculty homes gladly welcome help in all the household arts as well as in baby tending. Professors want secretarial assistance—stenography, typewriting, copying, bibliographic work, etc. Dormitories, student eating and boarding houses, require extra service. Students gladly pay for mending, dress-making, pressing, shampooing, even shoe polishing. Tutoring is needed at all seasons, especially before and after examinations. Local pastors desire visitors and helpers. Agencies for various magazines or feminine novelties are often obtainable, etc.

(b) *Restrooms and Lunches.* Every Association that can have a room of its own for the use of students is fortunate. How it is kept is determined by the ideals of the committee in charge. Are these ideals socially effective? Neatness, attractiveness, comfort, means much even to the passer-by. Well selected books and magazines on well dusted library tables or shelves often tempt one to a half-hour or so of reading which otherwise would have been omitted or never thought of. On the days when special events are taking place, sandwiches, chocolate, or lemonade, according to the season, can be provided and can become a source of income as well as serve to refresh tired people. Sometimes a systematic food supply is arranged in cafeteria completeness and becomes a part of the campus equipment.

(c) *Training Class for Discussion Group Leaders.* Many seniors and juniors will wish to lead Voluntary Study groups of under-classmen, or to assist regularly in Sunday school work. For this the Social Service Committee and Bible Study Committee will plan in cooperation. Girls should teach

classes of girls and thereby comply with the suggestion of the International Sunday School Association. Sunday school preparation classes are most valuable even for the girls who cannot do this work while under-graduates, for most girls take Sunday school classes when they go home, and greatly appreciate this training. Many girls planning to attend summer camps as "councillors" or to lead girls' clubs, will appreciate a short series of discussions on club leadership.

(d) *Talks on Vocational Opportunities.* Unless otherwise provided for through the Women's League or undergraduate associations, as is done in many of the larger colleges, the Social Service Committee should arrange for a series of informational meetings to present vocations other than teaching. If this is arranged for by the Women's League or similar organizations, the committee will wish to cooperate heartily. When specially qualified speakers are not available, many subjects can be given by faculty members who are in touch with various interests. Few girls realize what a variety of occupations are open to women today, both paid and volunteer. There is no longer any reason why a college senior, when asked, "What are you going to do next year?" should answer, "Teaching, of course." For further information concerning opportunities open to women consult, according to your geographical location, with the directors of the following bureaus:

Intercollegiate Bureau of Occupations, 130 East 22nd Street, New York City. (This bureau works nationally in placing social workers and also has a volunteer workers department.)

Women's Educational and Industrial Union, 164 Boylston Street, Boston, Mass.

Chicago Collegiate Bureau of Occupation, 16 North Wabash Avenue, Chicago, Illinois.

Bureau of Occupation for Trained Women, 1302 Spruce Street, Philadelphia, Pa.

Virginia Bureau of Vocations, 6 North 6th Street, Richmond, Va.

Collegiate Vocational Bureau of Pittsburgh, 505 Bessemer Building, Pittsburgh, Pa.

The Association of Collegiate Alumnae through its various chapters is most interested in aiding college women to find

appropriate fields for volunteer service. Such chapters would doubtless cover for this purpose most of the sections of the country not covered by the above list. Through your own alumnae you should be able to find interested and interesting speakers for these vocational meetings. The Christian Association should cooperate with all these agencies as it finds opportunity, for what is more important than that a girl should find the work through which she can best express the best which is in her?

(e) *Preparation of Baskets and Boxes.* The spontaneous generosity which responds to definite needs shows itself especially at festival seasons, such as Thanksgiving Day, Christmas and Easter. Such gifts gauge our understanding of appropriate and thoughtful giving. Hundreds of baskets of food, clothing, books or toys are prepared and sent annually by Association girls to distant as well as nearby places. "Doll shows" appear upon the programs of many Associations and boxes of home-made jellies and canned fruits or vegetables add cheer to the girls' ward in some hospitals. Books, magazines and periodicals are collected by some Associations and sent into the Southern mountain districts where reading material can seldom be bought. Let care be taken that only that which portrays life as it is, or ought to be, is circulated, for standards are affected wherever our influence reaches. Again destitution and suffering caused by special crises, such as fire, floods and war, should be considered promptly; and even at sacrifice, time, money and energy should be spent in securing adequate response to such immediate need. Training in Red Cross work* is always important, for its efficient methods are needed in normal times as well as in times of disaster.

Off Campus Work

(a) When we leave the campus attention is first turned to church and Sunday school work. Why should this be so? Opportunities are open, through participation in the work of the

* American Red Cross, 1624 H Street N. W., Washington, D. C.

Young Peoples' Societies, for thoughtful students to add much of interest to the meetings held by such societies by helping to make them all that they ought to be and by introducing topics which will help to relate faith and works. Sunday school classes and church clubs are generally looking for leaders, and to do really good Sunday school work requires preparation and regularity of attendance. Faithfulness may be lived out in this work especially.

(b) In large cities opportunities to do settlement or Christian Association club work are looked upon as of special value and generally taken advantage of by students. All kinds of "friendly visiting" and relief work can be planned for, and "shut-ins" gladly welcome an hour or so of reading aloud. Interest and work should be developed in the existing philanthropic institutions, such as hospitals, old ladies' homes, and day nurseries, thus relating modern scientific methods to the long established institutions founded by Christian generosity.

(c) Community betterment should constantly be borne in mind and sentiment stirred against the patronage of such places of amusement and entertainment as are detrimental to the welfare of the community. Never let it be said that such places are kept open through the support of students. In no way can Christian students render a more effective social influence than by definitely forcing the closing of undesirable places by lack of patronage.

(d) In some towns the relationship between the college and the high school is such that the school girls look to the college girls for help and leadership in their activities. Where high school students' clubs are formed as branches of the Young Women's Christian Association, the college student Association may serve as the Association through which the high school club maintains its affiliation with the National Student Movement. In such cases the Social Service Committee should appoint a high school committee consisting of some college girls and also some town women who can act in the capacity of "permanent membership" for the student club.

Details as to organization and programs of meetings can be secured in printed form* and should be followed carefully, if the high school girls are to receive the greatest benefit.

During Vacation

(a) Mention has already been made of the Eight Week Clubs.† What an opportunity for a college girl to share with her girl neighbors! These clubs, and their counterpart for immigrant girls, called International Friendship Clubs, should be adequately prepared for, indeed, attendance upon a spring preparation class is a prerequisite for application for appointment as a leader. Because of the importance of this work and its systematic promotion, a faculty adviser should be appointed, in consultation with the cabinet of the Association, who shall help direct the work and give to it a permanence which the constantly changing student body finds hard to maintain. "The help of such a faculty adviser is needed in arranging for the rally, supervising the preparation class (which she may teach) and in following up the leaders during the summer through correspondence." This faculty adviser should be some one deeply interested in the country life movement. The preparation class is a regular part of the Voluntary Study program and therefore not limited to prospective club leaders; anyone interested in country life may be included. "College Movement and Country Leadership,"‡ by Jessie Field, is used as the text. At the close of the preparation class, the cabinet and the faculty adviser make the final selection of leaders, and through the field office, apply for their appointments. The appointments having been received, the committee arranges for the commission service, which is given as a regular Association meeting. In the autumn upon

* See leaflets, "Secondary School Girl Work" and "Committee Work and Programs for Secondary School Work." 10 cents each.

† See leaflet, "How to Promote Eight Week Clubs," "For Leaders of Eight Week Clubs," and "For Leaders of International Friendship Clubs." 10 cents each.

‡ Cost, 25 cents.

the completion of successful work certificates will be issued by the National Board to the individual leaders. Any Association having ten or more successful Eight Week Clubs in any one summer will receive an Association certificate.

(b) Camps for girls are carried on by many organizations, such as Fresh Air Fund Societies, settlements, local Christian Associations and churches, as well as by innumerable individuals. Both volunteer work and paid service is offered in these, and they provide ample opportunity for one to test her ability to lead girls and to work with other people. Applications for all such work should be sent directly to those in charge of the camps, for arrangements of this kind are usually made personally.

(c) Public Play Ground Work exists in many cities. The work is still seasonal in character and therefore affords good opportunity for summer work and experience. For information concerning hours of attendance, subjects to be taught, activities to be directed and remuneration offered, correspondence should be taken up with the Director of the Play Ground and Recreation Association of America, 1 Madison Avenue, New York City.

(d) Daily Vacation Bible Schools are carried on in cities scattered over the entire United States, and offer an excellent chance for six weeks' work if one happens to live in a city where they are conducted. The remuneration offered is not usually sufficient to tempt one if board and living have to be paid out of it. Bible, kindergarten, music and occupation work are among the subjects taught. Seventy-three thousand children attended these schools last year, and as the announcements state, "Idle children, idle students and idle churches were all occupied." For further information communication should be addressed to the Daily Vacation Bible School Association, 90 Bible House, New York City.

(e) Many girls when at home throw their enthusiasm into Sunday school and church work, taking a class, singing in the choir and in some instances even planning or leading meet-

ings in a school house or pastorless church. One college girl has done so well in this that three different communities are clamoring for her services next vacation. Opportunities for some kind of work exist everywhere. All that is needed to find them is a sympathetic mind and heart.

Social Service After Graduation

No girl should allow herself to drift, the first year out of college. If at home the sooner she gets back into family, church and community life the better and happier for her as well as for her family and friends, and even for her work if she is employed. If located in a new town, as a "married lady," a teacher, or in a business position, she should even more emphatically relate herself to some form of service. These first years out of college generally determine whether we are to live selfishly or whether we are to take a conscious part in bringing in the Kingdom of God.

Various methods have been tried to make the transition time easier. The Alumnae Record, taken of each senior class, is one method primarily intended to help each girl find the kind of service she desires and to help organizations to find the girl. Most girls, when handed the Record, think only of the first part of the equation, and in consequence, if they already know what they desire to do, fail to hand in the blanks. Absolutely free choice as to the form of service is given to every senior. The fact that the National Board of the Young Women's Christian Associations takes this record for all church and social agencies, does not in any way involve any individual girl with the Association unless she so chooses. The record is taken for *volunteer service* in city, town or country, through churches, missionary societies, social organizations and clubs. The report blanks are classified and forwarded to the several agencies named by the students and the representatives of the several forms of work communicate with the girl directly. Thus it will be seen that many organizations can be served by only one appeal on the campus. No

local student secretary has really fulfilled her year's work if she fails to plan for some definite opportunity for service for every Association girl. Where there is no local secretary the responsibility generally falls upon the Social Service Committee. When senior classes fail to sign and hand in the record blanks they do not realize that the extent of the social interest of their particular college and class is measured thereby. How could we better co-operate, not only with one another, but with the various organized efforts for human betterment, than by individually and collectively bringing the college girl to realize her obligations and opportunities. It is a splendid thing to have every outgoing college girl conscious that there is some work in the world awaiting her special gifts and that her social conscience has been called into action.

The section dealing with vocational opportunities has pointed out the way to get in touch with the various occupation bureaus in case, after graduation, a girl wishes to enter some form of social activity as a profession. Correspondence will be welcomed by all of these bureaus; they are eager for the college girls' support and interest, for their governing committees are interested in the discovery of suitable work for women as well as in locating them in the positions where they can make the best contribution to their day and generation.

Thus in many ways, which might still be multiplied and doubtless will be multiplied by wide-awake Social Service Committees, an increasing desire for knowledge of the actual conditions of those among whom we live will be stirred, and Christian love will relate itself in a service as widespread and as human as our Master calls upon his followers to render.

STUDENT LEAFLETS

For Universities and Large Colleges

- Advisory Committee. Bertha Condé. 10 cents.
Association Membership and Church Work. Bertha Condé.
10 cents.
Association Meetings. Oolooah Burner. 10 cents.
Association News Committee. Edith Dabb. 5 cents.
Bible Study Committee and the Voluntary Study Plan.
Ethel Cutler. 10 cents.
Cabinet, The. Bertha Condé. 5 cents.
Christian Living in Terms of Service (for the Social Service Committee). Eliza R. Butler. 10 cents.
Conferences and Conventions Committee. Louise Brooks.
5 cents.
Finance Committee. Blanche Geary. 5 cents.
How to Promote Eight Week Clubs. Mabel Stone. 5 cents.
How to Realize Our National Association Membership.
Eliza R. Butler. 10 cents.
World Fellowship (for the Missionary Committee). Margaret Burton. 10 cents.

For Colleges, Seminaries and Academies

The first six leaflets listed above, and "Conferences and Convention Committee," and the last three leaflets listed above. In addition:

- Committee Work in Small Associations. Eleanor Richardson. 5 cents.
Finance Committee in a School or College Association.
Edith Helmer. 10 cents.
Social Service Committee. Eliza R. Butler. 5 cents.
Year's Outline for Religious Meetings. Oolooah Burner.
10 cents.

Watch *The Association Monthly* for announcement of additional leaflets during 1916-17.

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